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SIR RICHARD STEELE'S LETTER TO THE POPE.

(CONCLUDED.)

NAY, it is hardly credible, what I could relate to you, of the usage he hath receiv'd from those, who, most of all, would, in time, have found the want of him, had he not succeeded to this crown.

One of the first complements, he received from his most famous university, was a particular mark of respect, by the unanimous vote of that learned body, given to a man, whom he had, with displeasure, dismiss'd from his service; and whom your friend, the pretender, had he been King here, would have distinguish'd, long ago with honours, for all his hearty service to the Popish cause, in Ireland.

But, can this be a wonder to his majesty, when he once knows, that his very title, and succession to his crown, was a disputed point, between an Oxford decree, and an act of Parliament; that he now possesseth his crown, against the solemn decree of that learned body; and a decree, which still hangs up, to the view of the world, unrepealed, as an open testimony of the tender regards of those who own it, to his cause, and of the sincerity of their hearts, in abjuring the Popish line.

And from the members of his other university; what hath he received? If violent, and tumultuous riots, beyond what almost any other parts, of his kingdom have seen, be a distinguishing mark of affection, and good-will; they have given it him, beyond all doubt.

I confess, this hath been some part of his publick reception. The noise of those pulpits, to which the word of God, and of peace, have been long strangers; the affront of the universities, those two bright luminaries of the world of literature; the riots of the learned; and the tumults of the unlearned, the insinuations of the cunning, and the mirth of the witty; the passions of the weak, and the rage of the disappointed; the fears of the guilty, and the hopes of those who have nothing to lose: all, under the conduct and management of the friends of the pretender, and the emissaries of your church, have played their part to perfection; and, by the loudness of their clamours, have put the air around us into some sort of commotion and disorder.

But, be assured, this is all the advantage, you and your friends, can reap from it. The disadvantage is to come. These disorders are well understood to be the bold efforts of guilt, and despair, united: into which, many ignorant or well-meaning people, have been unwarily led. But the contrivers and directors of them all, find no issue from them, answerable to their designs.

The whole conduct of the machine was plainly intended, to make themselves and their party, look terrible to a King, just come amongst us; and so to affright and force *him* into their measures, whom they took to be as weak as themselves.

But, as he has found that all their noise and violence, could not secure a House of Commons to their wishes: so he is now convinced, by themselves, and their whole procedure, of what he had too much justice to believe of them, till this experience hath put beyond all doubt; that they, who talk loudest of allegiance, or passive obedience, mean it to another and not to him; and understand it to be a duty for others and not for themselves.

They are generally, the same set of men, who of late years never talk'd of non-resistance, but in order to bring a scandal upon the late revolution, and the great instrument of it, King WILLIAM: The same, who alone have all the disturbances and tumults in these parts to answer for through the last twenty six years: the same, who, after having by flatteries, and professions of *passive obedience*, deceived your unfortunate friend King James II. into those fatal measures which ruined him; opposed and crush'd, all the great de-

signs of his successor, whom they invited over, merely to save them from practising themselves, that beloved doctrine which they are never weary of recommending to their neighbours: the same, in a word, who, in their several places and stations, have planted themselves in a direct and settled opposition to every step, which hath conducted his *present Majesty* to the throne.

These are the men, whom your *Holiness* and your friends, have to boast of: but not to trust to, if you are wise, even many degrees below infallibility. All their hints, and intelligencies of another revolution, now spread about by mad dispair, are only delusions of their dreams. They have had no effect to your advantage, unless perhaps it is to them you owe to that one *weak* man in after having first, from his *privileged place*, abused the King, hath made a shew of resigning his preferments. I give your Holiness joy of this: and wish *you* just as many more such public proselytes, as there are men amongst us, privately of his principles.

This may be one part of that scene, which these reports were designed to open. But as for any other, be assured, that none here are frightened, but those chiefs, to whose guilt the whole party seem now to have wisely tacked their cause; though some months ago, the guilt was plain to many of themselves: and that none here are alarmed, but those heads who owe Europe an exemplary satisfaction, for all the intricacies and embarrassments with which they have confounded it.

And even now, as I am writing this, if we may judge of the rest, by the conduct of one; these mighty chiefs, (as soon as they have engaged a set of men, with I know not what pretences, to lose their own reputation, by defending theirs; and plunged them in, headlong, perhaps too deep, to make a handsome retreat) are preparing kindly to take care of themselves, by flight; and to leave their friends to their own conduct; using them after such a manner, as the friends of such men, and of such a cause, deserve to be used.

But whithersoever they fly, they can't fly from themselves: and wheresoever they are, they carry about them, I do not say the remorses of conscious guilt; but the torments of disappointed ambition: and ambition, disappointed in the critical minute, when every thing seem'd ready, to execute its designs.

One thing I shall here mention to your holiness, agreeable to what was proposed by a protestant member of the last House of Commons, (whilst these great men were in all their power, amongst us,) and that is "If you can, by any means, prevail upon his most christian majesty, (to whose interest they have shewed themselves such friends,) not only to receive them, if they all take the same route, which one hath; but to give the management of his affairs into their hands, only for as short a time, as our country was bless'd with them; I will undertake, that Great-Britain shall pardon them; and that your Holiness shall have the thanks of Europe.

I have by this time, tired you, and myself: but yet, there are few particulars behind, which I can't persuade myself to pass over in silence.

The *Old Primate* still breathes: and breathes the same spirit of christian liberty which he ever did; and the same hatred of all spiritual usurpation and tyranny, that bears any resemblance to your's. May he long breathe! And may his last days be made serene and easy, by the returns of all that regard and deference, which his former labours and constancy, have merited.

He sees himself surrounded by a bench of brethren, who have stood the shock of the day of trial, and brought off immortal Glory. I forbear, out of tenderness to tell you, what excellencies they are possess'd of; or what a confidence all true Britons place in them.

One, indeed, is removed from us: and one, to whose services, this nation owes an eternal monument. I have a passion for his great name: but no words of mine ought to be joined to it. I would pay some tribute to a memory, dear to *Liberty* and *Religion*, if any thing I could say, could add to a reputation, and character, acquired, supported, and enlarged, by pastoral labours, unintermitted from his earliest youth, to his latest old age; and by writings, which will give life to the name of BURNET, long after the names of his enemies shall cease to be remember'd. Your church hath ever paid him respect of fear; and the world will, in ages to come, pay to his memory, that love and admiration, which the *ungrateful* of the present age, denied to himself.

Were there no other reason to think so, I should be cer-

tain, that this news will give you, and your friends abroad, some joy; because it hath given it to that party of protestants, (as they call themselves) among us, who always partake in your Holiness's pleasures.

I will hasten from this unpleasant subject, and take leave of your Holiness, with a proposal, as odd and romantick in appearance, as this whole address may seem; but in reality, neither odd, nor romantick, any otherwise, than as all justice and simplicity, and plain-dealing, are esteem'd to be so, in a degenerate, and corrupted age.

But, if it be so, that I am, in this transported beyond due bounds; let all the fault be imputed to the subject, I have been upon.

The state of religion, on all sides, is a scene of astonishment: and the surprise of things, to which I have been heretofore a stranger, hath I confess, filled me with an enthusiasm, too warm to be contained.

Descend, HOLY FATHER, from your *Seven Hills* and disdain not to tread upon the *Level Plain*. Unrobe yourself of all the gaudy *attire* of a pompous superstition. Lay aside all the *embarrassments* of worldly grandure. Turn your eyes from the coffers of gold and silver, of which, your great predecessor St. Peter, and his greater *Master* had none. Acknowledge Religion to be something more, than being wrapt up in a heap of fine vestments; or being skill'd in a dexterous performance of *Antick Gestures*.

And then look *inwards*. Divest yourself of your *infallibility*, and own yourself to be like one of *us*. As to renounce a kingdom for your church, hath been accounted the height of honour and saintship: so now it will be your glory, in the most exalted degree, to renounce in the name of your church, a double kingdom for Christ: that temporal kingdom, which, in his name and to his reproach, you have erected over the bodies, and estates; and that spiritual one, which you have established over the consciences of mankind.

Remember, in the midst of all your luxury, and delicacy, and ostentation, what ground you stand upon. The bowels of the earth are armed against you. The shocks of earthquakes, and the eruptions of volcanos', besides the common calamities of nations, are but the beginnings of that day of vengeance, which will come; unless you prevent it, by a speedy conversion to christianity.

Renounce therefore your golden keys and your fruitful kingdoms. Throw away your fopperies, and your indulgencies, and your possessions, and your canonizations. Shew yourself in the nakedness of simplicity; and take the gospel into your hand, and into your heart. Call in your emisaries, and missionaries, from all parts of the world: and let them receive instruction themselves before they pretend to convert others.

Trouble the world no more, with quarrels about *Holy Sepulchre*; but believe, that he is risen, who once was laid in it. Let the wood of his cross cease to be magnified, to an immense bulk; and his natural body cease to be multiplied to an infinite number. Restore the heads of holy men, and women, to their bodies, if they can be found. Let the bones of the dead saints be at rest; and their blood be released, from the perpetual fatigue of working wonders.

Throw up all your legends; discard all your miracles, stated and unstated: and make over all your tricks, to the jugglers of this world. Declare to the Jesuits, that their game is at an end: and restore the inquisition to hell in which it was forged.

And for the conclusion of this great work, celebrate an open and solemn marriage between faith and reason: proclaim an eternal friendship between piety and charity; and establish an agreement, never to be dissolved between religion, on one side; and humanity, forbearance, and good nature on the other.

I would not have you think that I propose all this to your Holiness, and nothing from our own quarter. So far from it, that I am free to acknowledge, that it cannot be expected that you should thus far recede from your present pretentions, unless others are ready to give up every thing of the same sort and the same nature.

If your Holiness parts with infallibility, it is but equitable, that the protestant churches should part with indisputable authority. If you give up the decrees of the council of Trent; let them in Holland, give up the synod of Dort; and others, every where throw off all manner of human decisions, in religion. If you discard the inquisition; let them discard classes, and judicatories, and consistories, and fines, and imprisonments; and the whole train of secular artillery, and the whole armory of the weapons of this world.

If you make all your great names bow, and pay homage to Christ; let them bring forth their army, on the other side: and let Calvin, and Luther, and Zuinglius, and Knox, and Laud, and Baxter, and all other idols, bow down to Christ. Let Christians cease to be called by their names; and let them who have one master, have but one common denomination.

And let the whole be sealed with the *kiss* of *charity*, and with all the tokens of benevolence and love.

But whether you, or they, will hear, or forbear; whether any thing of this sort shall be done, or not done; *I have delivered my soul.*

I had an impulse upon me, to say all this. I have followed that impulse: and *what I have said, I have said.*

I have opened my heart to your Holiness: and you may make what use you please of it.

If you think fit to accept my correspondence, I faithfully promise to give you from time to time, an exact account of the state, in which we protestants are, or are like to be.

For the present; without farther ceremony, or apology, I kiss your Holiness's feet, not in a religious, but in a civil manner; and am,

Your most faithful friend, or,
generous adversary,
RICHARD STEELE.

MR. KNEELAND'S FAREWELL SERMONS.

Delivered in consequence of his dismission from the Church and Society in Langdon, N. H.

SERMON I. Heb. xiii. 1. "*Let brotherly love continue.*"

OF all the exhortations ever given to man, none can be more conducive to their present peace or future felicity than the excitements to *brotherly love:* and as this principle is necessary to the present happiness of mankind, so the continuance of this principle is necessary for the continuance of that happiness.

The All-wise and beneficent Jehovah, our heavenly father, in giving to mankind a constitution consistent with his plan of infinite goodness, placed himself, whom the spirit of divine revelation declares to be LOVE, as the everlasting and immutable foundation of all that good that was to be ultimately enjoyed by all his rational creatures. And if God be *love*, a manifestation of this divine principle in us, clearly demonstrates that "we are the sons of God." Hence the rational contemplative mind is ready to conclude, that every quality of moral nature of which we are possessed, is a modification of the same Divine Being manifested in us his children. And as all these modifications have been directed by infinite wisdom and goodness, they prove to us beyond all contradiction, that the love of our heavenly Father to his own offspring, or to beings produced by an action of his own divine nature, can be nothing short of *infinite love*. In this point of view the love of God may be justly considered *parental*, because it must embrace in its affection the best good of all creatures whom it has been the means of bringing into existence. The apostle undoubtedly had reference to this love when he said, "But God, who is rich in mercy, for his *great love* wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii: 4, 5.) The exercise of this heavenly principle in man, being directed by that wisdom which dwelleth with prudence, and that charity which seeketh not her own, is styled *brotherly love*—and well it may be—because, being allied to, and of the same nature of the fountain from whence it sprang, it embraces in the arms of its affection, and bears on the altar of its most feeling heart, each and every rational creature which has descended from the father of the spirits of all flesh.

We shall not attempt to describe this heavenly principle, nor to analize it, abstractly from its effects. "None by searching can find out the almighty to perfection." "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

As your ever affectionate brother and friend, who has ever felt interested in your present happiness, as well as your future felicity, through the interposition of that All-wise providence who seeth not as man seeth, is about to ad-

dress you, probably, for the last time—as the place where he has spent his principal labors, for upwards of eight years, is now to be vacated—and as the events of futurity are hidden from our present view—he has felt the weight of the exhortation of the inspired apostle, and a sincere desire to impress its importance on the minds of those for whom he has so long travailed in birth, that Christ might be formed in them the hope of glory; and to leave it as his last will and testament, the legacy of his affection, to be their guide to every thing that is truly desirable in this world, and to be the ground work of all their hopes in things pertaining to that world which is to come. "*Let brotherly love continue.*"

The present occasion, as well as the importance of the text, is too interesting to suffer an individual to be indifferent to the subject. It is a subject that equally concerns all. The old and the young, the rich and the poor, the wise and the ignorant, are equally benefited by *brotherly love.* It is not confined to any particular sect, or denomination of people, but it is that, and that only, which *adorns* all who are blest with its benign influence. "Love is of God; and he that loveth not, knoweth not God; for God is love—hereby know we the spirit of truth, and the spirit of error."

You are not, my brethren and friends, on this occasion, hailed with the tale of woe; your ears are not corroded with the unwelcome tidings of sorrow; (unless it be at the thoughts of the departure of him who has ever endeavored to promote your present and ultimate good;) you are not saluted with the angry looks of an injured friend, nor with the grim sentences of a disappointed foe; you are not accused with the want of brotherly love, but my text rather supposes the contrary; and you are therefore saluted on this occasion with the sweet and most profitable exhortation, "Let brotherly love *continue;*" enforced by one whose first and last wish concenters in your present and future felicity:

In attending to this text, I shall follow the path, and make use of the arguments of a worthy brother* who has gone on the same subject; and then close with an applica-

* Brother Hosea Ballou. See his festival Sermon, delivered at Chester, Vt. June 24, A. L. 5806.

tion, as the occasion may require. And in order to not lose sight of the analogy between causes and their effects, I shall

I. Shew the cause, source, or fountain, from which brotherly love proceeds, arguing its agreement, or consistency with its cause.

II. Shew the effects of brotherly love, arguing that those effects are perfectly consonant to their cause. And,

III. Shew the necessity of the *continuance* of brotherly love, in order to *continue* its glorious and happy effects.

I. I am to shew the cause, source, or fountain, from which brotherly love proceeds, &c.

1. As each and every moral faculty which exists in us is derived from the father of the spirits of all flesh, the father of our moral nature, it must be evident that those faculties existed in God anterior to their existing in us; therefore the cause of our possessing any, or all of them, is, they have an original existence in God: And the cause of our possessing any natural faculty or propensity, is, they have an original existence in the principles of nature. It is an eternal law of nature that nothing can give that which it does not possess. Hence, the creator gave no property to his offspring which did not first exist in him. Parents can communicate, by the laws of generation, no quality to their offspring that they do not first possess in themselves. Could this be done, in as great a degree as it was, the offspring would have no relation to its parents. And could it be effected in every quality, then in such a case, there could be no relation at all. But our wisdom and understanding extend no further than to behold in the offspring the qualities of the parents, and that the reason why those qualities exist in the child, is, parents possessed them first.

2. God having in his divine fulness, power to communicate his own moral nature to the works of his hands, is a second reason or cause of brotherly love. The simple existence of love, in God, could never have produced its likeness in us, if deity had not been possessed of the power of emitting, or, of some other way, of communicating, that principle to his creatures, in the eternal laws by which he constituted us moral dependent beings.

3. The Great Creator and organizer of nature has wisely constituted and ranged the various properties and qualities of

our existence is perfectly consonant to the harmony of his own divine nature, fixing in each moral being the same moral principles whose nature is an eternal union.

4. God, in giving man a conscious existence made his own happiness the greatest possible object of all his actions, and placed brotherly love as the centre of that happiness. Thus each individual happiness, however unknown to the creature at present, is inseparably connected with the happiness of all, and the happiness of all embraces the happiness of each individual.

5. Our daily experience, by which we, not only come to the knowledge of ourselves, but also learn the relation in which we stand to our fellow creatures of the same species, is productive of brotherly love. This, though it may be considered the immediate cause, stands in relation to all the rest; so that it could not exist without the foregoing, neither could the former be effective without this. Agreeably to those causes, collectively, the effect is produced, and brotherly love is brought forth in the rational mind.

The eternal love of Jehovah, that great love wherewith our heavenly father loved us, when we existed only in the eternal mind, which love is the essence of his nature, is a boundless ocean, which can neither be increased nor diminished, and is the same to every rational creature which the power of God has produced. This kind of love, by the power of God, is fixed as a principle of our moral nature; which renders love the centre of all rational happiness. The knowledge of this, i. e. that love, or the exercise of the eternal principle of moral existence, is the centre of all rational felicity, we obtain only by experience, which experience finally produces the desired effect, bringing our souls into a rational union in the divine affections, and thereby brotherly love is implanted in the understanding.

This brotherly love, as an *effect* produced in us by the foregoing *causes*, agrees with and answers to the causes that produce it.

1. It is as extensive according to the knowledge and experience of the creature, as the fountain from whence it sprang, affectionately embracing all rational beings who are constituted with those same moral principles, which in themselves are divine. It is no more in the power of a man who understands the principles of his own moral nature, and is

in the free exercise of those principles, unbiased by any extrinsic cause. to hate a single principle of which a moral being is made, then it is in his power to hate the fountain from whence those principles come. Therefore, "he who loveth him that begat, loveth him also that is begotten of him."

Again. It is justly said, "He who loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" (For we can see God only by understanding the nature and properties of those things which he has made.) Therefore, if a soul could love God, and hate that creature who is made in the image or similitude of God, it would seem that the effect was dissimilar to its cause; which is utterly impossible. "This commandment have we received from him, that he who loveth God, should love his brother also." And it is presumed that no one need to be informed that they are all our brethren who possess the same moral principles with us, sprang from the same fountain, created by the same almighty being, and, of course, are the offspring of the same divine parent.

2. It must also be evident that the notions of this divine affection, or the heavenly principle of brotherly love in us, are subject to that all governing power by which the Deity rules in the hearts of the children of men, and turns them whithersoever he will as the rivers of water are turned. All the moral faculties are governed by some extrinsic cause, and the moral action is as certain to follow the moral cause as the rays of the sun are certain to produce light and heat.

It is not in the province of our wills to say we *will* or will *not*, love the same object under the same circumstances, and at the same time; for what we love we have no power to hate, and what we hate, we have no power to love. It is true, we may hate an object to day, in consequence of being deceived in its quality, and being undeceived, to-morrow, love the same object; but even in that case we should never love what we now hate, in the abstract, for the change is wrought in the understanding of the creature, and not in the principle of his affections, nor in the object of his love.

3. When we are brought to feel the operations of this heavenly principle of brotherly love, in deed and in truth, we find it constitutes in our understandings a harmony of all the rational powers of the mind, and enables us to discover the eternal union of all moral principles.

4. No argument is necessary to prove, to one whose heart has ever been touched with the fine feelings of the divine affection, that this brotherly love, in its effects, is the centre of all our rational happiness. For "he who loveth not his brother is a murderer, and *we* know that no murderer hath eternal life *abiding* in him."

5. Brotherly love is obsequious to its immediate *cause*, which (as has been shown) is our *experience* producing *knowledge* of the true *nature* of objects; agreeably to which knowledge, we love ourselves in *others*; i. e. in our *children*; in our fellow *nature*; beholding one universal brotherhood concentrated in Jesus Christ, our elder brother, the *head* of every man, who is the *image* of God, and the brightness of his Father's glory—the fountain of love and unbounded goodness—in which divine image, man was created.

Having spoken briefly of some of the causes of brotherly love, which may be all found on rational principles, agreeable to the nature and system of things, we shall proceed, as was proposed,

II. To illustrate the effects of brotherly love, arguing that those effects are perfectly consonant with their cause.

1. We may trace every blessing which we enjoy, and every good for which we hope, to the source of divine love. Even the holy religion which we profess is the product of the same divine principle. Jesus, the author and finisher of our faith, is our *brother* and *friend* in a most sublime sense. He is the "first born among many *brethren*." He "was made in all points like unto his *brethren*." He said, to his father and to our father, to his God and to our God, "I will declare thy name unto *my brethren*, and in the midst of the congregation will I sing praises unto thee." An apostle, speaking of this elder brother of human nature, says, "Who loved us, and gave himself for us." And we may justly observe, that all that our blessed redeemer has done for mankind is the effect of love. God so *loved* the world that he sent his only begotten Son—who came not to condemn the world, but that the world through him might be saved. "God commendeth his *love* towards *us*, in that while we were yet sinners, Christ died for us."

Thus we may see that it was *love* which brought the Saviour into this world of sin and sorrow; it was *love* which warmed his heart with pity for sinners; it was *love* which

engaged him to oppose the religion of those who taught for doctrine the traditions of men, and who trusted in themselves that they were righteous while they despised others; it was *love* that moved him to teach openly in the synagogues of the Jews, although he knew they went about to kill him. It was this eternal principle of brotherly love which fired his soul with zeal divine, to proclaim the acceptable year of the Lord, granting liberty to captives, and the opening of the prison doors to them who were bound. It was love which caused him to submit to the railings and persecutions of the contumacious, and to seek the salvation of his enemies. It was love to his brethren of the human family which enabled him to endure the cross for us, and despise the shame. It was love which was stronger than death, which many waters could not quench, neither floods drown, which triumphed in his dying breath, and enabled him to look with compassion on his murderers and persecutors, crying, "Father, forgive them, for they know not what they do." These, my brethren and friends, are some of the glorious effects of brotherly love, and it will be easy to discover that they all correspond with their antecedent cause; to wit, the nature of the first principle, God. We have before seen that love is universal; like the sun, it emits its rays in every direction; and we may here see that its effects are so likewise. If those works of love, of which we have been speaking, were done for all men, as the holy scriptures positively declare, then they agree with the nature of love, according to that wisdom which is from above, which is without partiality: but if it could be proved that the works of love and grace, done by Christ for sinners, were done but for a few of those who need his mercy, would it not be a sufficient proof that he did not love so extensively as the existence of those moral principles which in themselves are divinely lovely? And would not such a supposition be attended with another completely destructive of the system of divine revelation? Most certainly it would; for then all those positive testimonies of the Mediator's giving himself a ransom for all, tasting death for every man, giving himself to be the propitiation for the sins of the whole world, &c. would be void of truth and unworthy of trust. For who can put trust or confidence in any system, if its most plain and positive assertions do not mean as they say? It is an establish-

ed law of nature that the same causes, all circumstances alike, must always produce the same effects; and therefore it must be granted that this established law will always keep every effect in perfect conformity to the cause that produced it. From the foregoing premises we may rationally conclude, that, if Jesus loved only a *few* of mankind, he died only for that *few*; but if he loved *many*, he died for *many*; and if he loved *all*, then it is no more than reasonable to believe that he "gave himself a ransom for *all*," yea, "tasted death for *every man*," according to the scriptures: and in believing this, we only believe that the *effect* corresponds with its *cause*.

O my fellow sinners! Let me entreat you to take one affectionate look at that blessed cross; and there behold, by an eye of faith, our blessed Saviour in his labors of love! See him in the travail of his soul for us! Behold his bleeding hands of mercy extended to a thief on the right hand and on the left! See his soul in anguish, fraught with the keenest sensations of love and grief, patiently bearing the rage and enmity, the scoffs, and the jeers of the ignorant and profane, while the whole house of Israel with the fulness of the Gentiles were engraven on his heart and borne on his shoulders! See him carrying us safely through the dark valley of the shadow of death, and landing the whole humanity on the eternal shores of life and immortality; opening, in the valley of destruction, a door of everlasting hope! These, these my brethren, are the effects of brotherly love manifested through Jesus, the head of every man; and they contain the mysteries of that everlasting gospel into which the angels desire to look. O celestial fountain of brotherly love! With what similitude may I represent thee, or with what comparison mayest thou be compared? Thou art a Sampson for strength, a Moses for meekness, a Job for patience, a lion for conquest, a lamb for sacrifice, blood for atonement, water for cleansing, spirit for quickening, and the bread of life for the immortal soul!

2. The happy effects of brotherly love in human society very justly claim our attention. It is brotherly love which warms that sacred friendship, in which the faithful enjoy the confidence of each other. Love only inspires the heart to true devotion; it subdues the passions, softens the affections, discovers a reciprocal interest in truth and fidelity.

and thus prepares the soul for the blessings of real friendship. It is love alone that levels the lofty mountains of human pride, bowing its summit to the valley of humiliation. It is able to bring the greatest kings, princes and potentates of the earth to a level with their vassals. It is this alone which knocks off the galling chains of slavery from the worn with fatigue, who sigh for liberty. Love regards equally the rights of all men; hence it is the foundation of a liberal constitution, and just and equitable laws. Love teaches men how to be free, how to be independent; uniting in one social compact for their mutual interest, and submitting to the voice of the majority for the harmony of the whole. Love selects none for confidential friends but the virtuous and the good, whose hearts become knitted and joined together by that indissoluble chain of sincere affection, like the hearts of David and Jonathan, or the heart of one man, which nothing but death can dissolve. Love breaks down the middle walls of partition, which have been built up by the traditions and superstitions of men, between professed christians, and enables them to walk heart and hand together, among whom no contention should ever exist but that noble contention, or rather emulation, of who most can excel in acts of brotherly love.

Let us look at the effects of brotherly love in a family circle. See the heads of a family, whose hearts have been made one by undissembled sincere affection, perfectly united, living together in complete harmony, forming but one interest, pursuing but one object, to wit, the mutual happiness of each. See the parental affection descending down to their children, awakening their moral faculties, brightening up the principles of brotherly love in their infant and tender minds, assimilating every soul, exhilerating every affection, concentrating all their desires in one ultimate object, to wit, the supreme happiness of all; and dispensing with every gratification that is inconsistent with this ultimate end. Such is the habitation of virtuous friendship, where brotherly love, as a first principle stimulates each individual to action. The voice of one becomes the voice of all, and the happiness of each individual is the general welfare. Let it not then be supposed that our subject is beautiful only in theory, for it is much more so in practice. When love is the reigning passion of the human heart it bridles every turbulent tem-

per, and lays the grosser passions as vassals at the feet. Having learned to be content with the allotments of divine providence, whether it be their fortune to be rich or poor, it does not militate against the principles of brotherly love. Children of the poor are as dear to their parents as those of the rich, and brotherly love may be displayed in a humble cottage as well as in a princely palace.

Let us look a little further, and take a view of the effects of brotherly love in a larger circle. See it the predominant passion in a neighborhood, and you will see friendly neighbors living together in the sweetest harmony. You will see them careful of each others welfare, choice of each others reputation, watching daily for an opportunity of bestowing kind offices and shewing themselves friendly. If one be visited with sickness, or misfortune, all are attentive to his wants, and ready to alleviate his circumstances. If one suffer, all suffer with him. Their sorrows, pains, troubles and afflictions are divided and subdivided among the whole, which almost lessons them to nothing; while the good fortune of an individual is highly increased by the participations, and joy it gives to many.

O, my friends, do not fancy that this is all a visionary picture: it is not only possible, but it is altogether practicable. How lovely indeed is the sight, where friendly hearts are endeavoring to ease the pain of the sick, mingling tears with the afflicted, strengthening the hope of the dying and affording consolation to the friends of the dead; bestowing gifts, and doing deeds of charity, to the poor and needy; wiping away, by acts of benevolence, the falling tears from the cheeks of widows and orphans; soothing the unhappy; mitigating their misfortunes, and restoring peace to their troubled minds. How sweet is the conversation of a social circle of neighbors, when the *love* of God manifested through a Redeemer is the subject. Well may their lips be sweetened with sincerity and truth, while their whole conversation is perfumed with the divine fragrance of brotherly love. See their eyes glistening with tears of joy for the redemption of man; while the sentiment of the apostle rebounds with increasing force on the understanding. "Brethren, if God so loved us, we ought to love one another." This heavenly principle of brotherly love is able to extract the poison from the forked tongue of slander, it puts to silence

the secret whispers of falsehood and kills the venom of envy. It is a sure balsam to heal every breach among neighbors. It puts the sweetness of honey into every bitter cup of life, and strews the path of the christian with odoriferous flowers from the garden of innocence. In such a neighborhood, disconsolated sorrow is an utter stranger, and the destroyer of peace cannot find a residence.

See further the effects of brotherly love in reconciling those, whom either ignorance, or religious superstition and bigotry have made inveterate enemies. If we turn over the page of ecclesiastic history, we find that the stake and faggots, the dry pan and gradual fire, the wheel, the rack, and those cruel engines of torture in the hands of the ruling party, have been employed to dragoon those whom they were pleased to proscribe as heretics, into the abominable belief, (if I may be allowed the expression) that the Almighty was as cruel as themselves. That is, a belief that God would wreak his never ceasing vengeance on mankind, the works of his own hands, when those lenient measures, which he had been disposed to use for their good, had proved ineffectual for their recovery; and cause them to endure such tortures, that no tongue can paint, or pen describe; and of which, all those cruel engines of torture, which persecution itself only could invent, were nothing more than the shadow of a shade in comparison.

Too many, my brethren and friends, at the present day, are the middle walls of partition between mankind in general, and professed christians in particular; and much animosity, schisms, coldness, hardness, debates and strife, are the unhappy consequences. However, it is the glorious work of brotherly love to dissolve those bulwarks of enmity, and teach mankind that pure religion does not consist in outward professions, or ceremony, but in acts of benevolence and charity. Those who believe in a cruel God, will not hesitate at practising cruelty themselves. Those who can believe that the justice of God is incompatible with his mercy, may conduct very unmercifully towards their fellow creatures, and yet vainly suppose that they are doing them good justice. But brotherly love is a safe barrier against a devouring fire to all the machinations of the enemy of unrighteousness; and all the hay, wood and stubble contained in the outward professions and self righteousness of men.

When christians shall with one consent bring every *item* of their faith to the sure test of reason, aided by the plain and positive testimony of holy writ, and contend for nothing but *brotherly love*, then shall the now formidable enemy of christianity become weak and impotent, and the mountain of the Lords house shall be established upon the tops of the mountains of the law and the prophets, and exalted above the hills of error and superstition, and all nations shall flow unto it.

Brotherly love is the only *cement* that can bind the members of any society into one solid compact, forming but one general interest ; and this heavenly principle alone, will be a greater stimulant to insure the faithfulness and fidelity of each individual in discharging their respective duties, than any coercive means that could possibly be used.

Brotherly love inspires the mind with true courage to face death and danger in the discharge of duty. All its pretentions are matters of reality; it is always true, steadfast to its engagements. It leads a man to do to others as he would be done by, in all the acts of friendship, love and charity. Were this principle in universal exercise among men, the end of all wickedness would come, and moral evil would take an everlasting farewell of the human race. The brazen trumpet would no more enrage the embattled war-horse, nor anger set on the warlike brow of the hero. Swords would be beaten into plowshares, and spears into pruning hooks. Nation would no more lift up sword against nation, nor learn war any longer. The various sects, names and denominations of professors in religion would lose sight of every thing but the *white stone and the new name*. The middle walls which now separate, would fall like the walls of Jericho. The floods of error would be divided like the mighty waters of Jordan for the Israel of God to pass over. The ransomed of the Lord would return and come to Zion, with songs and everlasting joys on their heads ; they would obtain joy and gladness, and sorrow and sighing would flee away.

"O blessed day, long ago foretold by the prophets of the Lord, and in ages past thy glory has given fire to the poets song—Thou shalt come, thou wilt not tarry. Thy peace shall be like a river, and thy righteousness like the light that

goeth forth. Thou shalt heal the nations of their moral maladies; thou shalt unite all hearts in sacred friendship, and fill every soul with joys divine.*

Having, as was proposed, spoken of the causes which have produced brotherly love in the moral system, and having spoken of a few of the many most excellent and happy effects as manifested through a mediator, bringing life and immortality to light and laying the only foundation of rational happiness in human society; having hinted at some of its happy effects in a family circle, in a neighbourhood, and to the religious world, it remains that we proceed as was proposed: but as time is already elapsed, what further remains must be defered till the after part of the day. In the mean time, *Let brotherly love continue.*

SERMON II.

Heb. xiii. 1. "*Let brotherly love continue.*"

THESE words were under our consideration in the former part of the day; and after a short introduction, it was proposed

I. To shew the cause, source, or fountain from which brotherly love proceeds, arguing its agreement, or consistency, with its cause.

II. To shew the effects of brotherly love, arguing that those effects are perfectly consonant to their cause. And

III. To shew the necessity of the *continuance* of brotherly love, in order to *continue* its glorious and happy effects.

LASTLY, make an application of the whole as the occasion may require.

The two first of these we have considered; and have en-

* It is but just to observe, that notwithstanding the paragraphs, which contain the extracts from the beautiful discourse before mentioned, are not generally marked with quotations, the phraseology being considerably altered, and the arguments considerably enlarged, yet that discourse has been made the ground work of this, thus far, and the principal arguments and most important sentences have been interwoven with the foregoing. But what follows is an addition.

deavored to make it appear that all the causes of brotherly love concenter in God, the father of our moral nature ; and that this love exists in him as an eternal principle of divine goodness ; which principle he has communicated to us, or has given us a capacity to receive it, in the constitution of our moral existence ; i. e. in making us rational beings. And that God has so constituted moral beings, that all their rational happiness consists in the proper exercise of those moral faculties, agreeably to the ultimate design in the constitution of moral nature. And furthermore we have endeavored to shew the blessed effect of the proper use and exercise of our moral faculties which doth produce all the rational happiness of which the human mind is susceptible. We have endeavored to illustrate those effects, bringing them down to the understanding of the smallest capacity ; and they are such, we humbly conceive, as must strike the rational mind to be desirable objects. Our subject brings the effect of religion nigh home ; where it is mostly needed. It places the reward of the christian, or the reward of brotherly love, in the present tense. It places the reward on such a foundation that it is sure to follow the deed ; for "he that giveth a cup of cold water, in the name of a disciple, shall in no wise lose his reward." "It is more blessed to give than to receive." And the reward of virtue and brotherly love, or the reward of the christian, is, *in* the virtuous act ; and *in* the consequences that naturally flow from it. An industrious man is rewarded in his industry ; an economical man is rewarded in his economy ; a prudent man is rewarded in his prudence ; a friendly man is rewarded in his friendship ; and a wicked man is rewarded in his wickedness ; but these things have been so often displayed at large, they need not be dwelt upon at this time.

1. As it is a given point that no effect can exist without its antecedent cause, so it must be equally evident that nothing can be of an eternal duration unless it be either eternally so in its nature ; or else, is produced and kept in existence by an eternal or continued cause. And as it is evident, as has been already shown, that happiness in rational and finite beings, is produced by a concurrence of second causes, so, for happiness to be eternal, in dependent beings, or even of long continuance, it is necessary that the causes on which happiness depends should be alike permanent and durable.

And as it has been shown that brotherly love, or the exercise of holy and virtuous principles, is the immediate cause of rational happiness in finite beings, even so on no other principle can we expect that this happiness will continue; i. e. only on the continuance of the exercise of that holy and virtuous principle of *brotherly love.*

2. The same argument will hold good in the laws and principles of nature. Were that eternal law which has given order to the grand machinery of nature to quit its function; were the laws of gravity and attraction, repulsion and cohesion, to cease to operate, the whole planetary system would either be fixed in one state of eternal torpor, or else,

——————"Fly lawless through the void,
"Destroying others, by themselves destroyed."

Were the sun to withhold its cheering rays, or should the gentle showers cease to fall for a short period, how soon must every thing droop and wither, or be congealed in perpetual frost. Were men and other animals to be deprived of food, or were the plants and trees to be plucked from their roots, they must die for want of nourishment. And if those natural things cannot be supported without their antecedent causes, shall we expect to enjoy moral and spiritual life without feeding continually on the bread of God that cometh down from heaven, whereof a man may eat and never die?

3. In vain may the self-righteous *Pharisee* calculate that for the short period of his being "*not like other men*," he shall be rewarded with an eternal inheritance with the blessed. And equally in vain may the infatuated bigot, who possesses a zeal of God, but not according to knowledge, calculate that in consequence of his *past experience* he shall be exalted to particular and exclusive privileges in the world to come. Reason and scripture are both against them. We have no more reason to expect happiness in another world without the continuance of the exercise of brotherly love and affection, that which alone can constitute happiness in finite creatures, than we have to see the fruits of the earth, necessary to support our temporal bodies, grow without any cultivation or care of ours. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

But if the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness (not *for*, but *in* his righteousness) that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God ; and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, *in* them (not *for* them, but *in* them) shall he die."*

From which testimony of the prophet we learn, 1. That those who are styled *righteous*, in scripture, may commit sin, and do as the *wicked man* doeth : if not so, the prophet has warned the righteous to fear where there is no danger. 2. The moment the righteous man turneth away from his righteousness, he gets nothing *for* being righteous ; i. e. he gets nothing for all his *past righteousness ;* but when he turns away from his righteousness he is no longer righteous, therefore all his past righteousness is not to be taken into the account ; it is not to be "*mentioned ;*" but *in* his sin he must die. Die eternally? No ! Unless he committeth sin eternally ; for the moment he turneth from his wickedness, "he shall surely live, he shall not die." And "all his transgressions that he hath committed, they shall not be mentioned unto him."

No argument, I think, can be more conclusive, admitting this to be a true statement of facts, to prove the absolute necessity of the continuance of that heavenly principle of brotherly love and affection, in order to continue that happiness which alone can render life a blessing, or even make it tolerable.

Christ said to the Jews, "If you believe not that I am he, ye shall die *in* your sins." And again he saith, "Whither I go ye cannot come." Why not? Answer. Because they were *dead !* And as there is no medium between *death* and *life*, so those who are in the state of the *dead*, except they

* Ezek. xviii, 20—24.

be quickened by the life giving power of divine grace, have no power, of their own, to come into *life*. But the apostle saith, "And you hath he quickened who were *dead* in trespasses and sins." It is easy to see that the only consequence of *dying*, is that of being *dead*; and if those who were dead in *sin* have been quickened together with Christ, then those who *die* in their sins through unbelief, may be raised to newness of *life*, by being justified through faith.

The only difficulty respecting this subject appears to rest on the expression, "ye shall die in your sins." And those who can form no other idea of death than a dissolution of the body, and having been taught that the state of mankind is eternally and unalterably fixed at death, have stumbled at the word. Could such ones be brought to realize, that, according to scripture, "to be carnally minded is death," they would be under no necessity of looking beyond the grave for that *death* which is the effect of sin. But should any contend that some go out of the world in an unrenewed state, they ought to be admonished to "judge nothing before the time, till the Lord come who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."* And could any one demonstrate that some go out of this world in a state of sin, yet they ought to be cautioned against limiting the holy one of Israel, or saying his arm is shortened that he cannot save.

Let them inquire whether it can be consistent, for that eternal principle which is the source of brotherly love, whose power knows no controul, whose wisdom and goodness consult the best good of every creature, to suffer a single soul to go out of the world in an unrenewed state, unless it be in the power; and consistent with the wisdom and goodness of that eternal principle of love, to renew that soul, in another state of existence!

The doctrine which we have had in view in the discussion of this subject, is, that holiness and happiness are inseparably connected. All moral beings are happy in the same ratio as they are holy; and no being can be eternally happy, short of having an eternal principle of holiness implanted in the understanding, to be a governing principle in

* I Cor. iv. 5.

all moral actions: and so *vice versa;* in order to establish the doctrine of the endless misery of moral beings, we must find an *eternal principle* of *moral evil*, to be the governing principle of moral actions.

But I hasten to close my subject, and with it, my labours of love in this place, by an

APPLICATION.

RESPECTED BRETHREN AND FRIENDS,

"He that believeth hath the witness in himself." We may therefore call all those whose hearts have been made warm with the divine principle of brotherly love, to witness to the truth of the doctrine here exhibited. You, my brethren, have felt the influences of this heavenly principle, and you must have been convinced that its source is an exhaustless fountain of moral goodness. You have experienced its happy effects in a family circle, you have felt its benign influences in a friendly neighborhood, and you have seen something of its divine efficacy in reconciling those of the religious world, who, in consequence of difference in sentiment might have otherwise been at perpetual variance.

It was this divine principle that called your ever affectionate brother and friend, to leave his mechanical employment in which he was useful on a small scale, to wield the sword of the spirit, being shielded by the shield of faith, presenting in front the breastplate of *the Lord our righteousness*, weapons that are not carnal, but mighty through God, to the pulling down the strong holds, razing the partition walls which have been daubed with the untempered mortar of pharisaical pride, thereby subduing the carnal mind which is enmity against God; by which many have been delivered from the bondage of moral death into the glorious liberty of gospel grace. "For the love of Christ *constraineth* us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again"* Possessing a firm confidence in the goodness of the cause, and relying on the faithfulness of him who first called your humble servant into the ministry of reconciliation, he has hitherto submitted his worldly

* II Cor. 5: 14, 15.

concerns, with the cares of himself and family, to the liberality of benevolence and brotherly love; never as yet placing any estimate or stipulation, upon his labour in the ministry, but freely as he has received, he freely gives. And he has the happiness to observe that his confidence in brotherly love has not yet been misplaced. The free-will offerings of his brethren have been amply sufficient to support his growing family. And altho' they have not been sufficient, as yet to relieve him of every incumbrance, yet his embarrasments have been owing to misfortunes met with before he entered into the ministry, and not for want of adequate support.

Permit me, therefore, my brethren and friends, on this occasion, in justice to my own feelings, and as a debt of gratitude due to the liberality of brotherly love, to recount a few of the many favours which I have received since I have been in this place. Notwithstanding I had spoken occasionally in public for about two years, yet from peculiar circumstances I had entertained serious doubts as to the propriety of pursuing the calling; and therefore had come to a determination to recede from the work. But in this I was soon convinced that "a man's heart deviseth his way, but the Lord directeth his steps." For no sooner than I had formed this resolution, and for that purpose shifted my place of residence, my then present prospects were all blasted by the hand of him who seeth not as man seeth. I was unable to continue my usual occupation, for the want of health. But having partially recovered again, so as to be able to ride, and from the nature of the complaint the prospect of my future labor remaining doubtful, I was morally compelled the second time to exercise my feeble voice in sounding the gospel trumpet which proclaims "good tidings of great joy, to all people." Under these circumstances, I was invited by your committee to preach in this place. I obeyed the call. And notwithstanding a late admonition which I had received from my Baptist brethren, I was determined, by the help of God, to "stand fast in the liberty wherewith Christ hath made me free, and not be entangled again with the yoke of bondage." This, my brethren, finally led me to a settlement with you; and the kind attention and respects which have been shown me during my ministering in this place, is an evidence of that brotherly love and charity which ever are the fruits of the gospel.

In addition to the regular stipulations proposed in my settlement, many of you, my brethren and friends, have often administered to my necessities. Ye have not only said, "Be ye warmed and filled," but ye have also given "those things which are needful to the body." And although there was not a trumpet sounded *before* you, in these acts of charity, yet be assured, the smallest of them have been noticed, and are placed on record as a token of gratitude. They are not only written with pen and ink, but they are also engraved on the tablet of a grateful heart.

When, ah! sad recollection, but in justice to brotherly love I name it; when pale sickness visited my family, and the king of terrors called from my bosom the object of my affection, the interest which my particular friends and neighbors took in my affliction, and the many acts of kindness and needful favors shewn at the time, have made too deep an impression ever to be erased from my memory, till this most feeling heart forgets to be grateful. Her remains, with the last fruit of her womb, being deposited in the same grave, are left with you. The embellished marble, which distinguishes the spot, I leave as a lasting monument of my affection, and as a testimony of your respect.

But it would be a criminal neglect in me, should I omit to mention in this place, the many kind respects which have been shewn to my present partner in life, (who would have been happy to have spent her days with you,) and the peculiar attention that has been paid to our children, some of whom are already old enough to begin to experience the happy effects of brotherly love.

Time would fail me, nor will it be expected on this occasion that I should mention every token of respect or mark of kindness, but there is one circumstance more, which I am unwilling to pass over. Your giving me, for three years successively a seat in the Legislature, I consider not only a mark of your confidence, but a token of sincere respect; which has met my full satisfaction, and merits my grateful acknowledgments.

The cordial agreement, and continued marks of brotherly love in the church, is also a circumstance highly worthy of notice. Not a single complaint has been offered, not a single labor has been had with a brother or sister, during my ministry in this place, as will appear from the records. It

is true, to our great regret, we have been under the painful necessity of dismissing one brother, by his own request, for reasons best known to himself; but we humbly trust, that when brotherly love shall have had its full operation, the breach will be healed, and he will return to his first love. For, like Onesimus, of whom Paul writes to Philemon, "perhaps he, therefore, departed for a season, that thou shouldest receive him forever ; not as a servant, but above a servant, a brother beloved"*

The punctuality in fulfilling your engagements with me, has been such as to meet my satisfaction. Although it has not been at all times so prompt as could have been wished, yet in the end it is presumed there will be no failure. And if there has been a little remissness in a few individuals, which rendered it necessary for me to go abroad, and to be absent from my family more than was convenient, yet by this means several vacant societies have been supplied in some degree with preaching, which otherwise, perhaps, would have been wholly destitute. And it appears now, that this remissness of a few, has eventually turned to my own benefit ; and whether to the advantage, or disadvantage, of those who *possibly* meant it unto evil, time alone will determine. However the inattention of a *few* shall never make me forget the kindness of *many* ; and my only desire and sincere prayer to God for those who have neglected their duty, is that, being sufficiently humbled, the neglect in them to exercise a spirit of brotherly love may be overruled for their own good ; even as the neglect of brotherly love in Joseph's brethren, eventually terminated (but no thanks to them.) to their own advantage.

Finally, brethren, your condescension in dismissing me, agreeably to my request, and pursuant to the call which I have received, it being apparently very contrary to your wishes, I consider an act of brotherly love. It was indeed in your power to have prevented it for one year, which, perhaps, would have prevented it finally, for in that time, the Society in Charlestown, might possibly have been otherwise supplied. But in this you have looked beyond your own private interest. You have consulted my feelings and interest, and the interest of the cause in general, as well as your

* Phile. 15 : 16.

own. The cause and interest of the Redeemer are *one;* and whoever feels interested in that cause must be condescending. It appears that I may be more extensively useful there than by remaining here, and a permanent establishment with my family is what I have ever desired. It is true, I may now be disappointed, but the prospect, and my prayers, are otherwise. All these things, I presume, have had their proper weight in your minds; and their forcible operation is that which has given so ready an answer to my request. In all this I see evident tokens of *brotherly love.* And these concurring circumstances; these marks of friendship, and the harmony in which we have lived, notwithstanding the pleasing prospect before me, render my departure almost *insupportable!*

Such an amicable separation, where there has been such a general satisfaction, is a circumstance which but rarely happens. I say *general satisfaction;* because we have divine authority in considering those "who are not against us, on our part;" and therefore, notwithstanding the *remissness*, before mentioned, we may justly consider those, who have not been so opposed as to support a different doctrine, as being *silently* in our favor; and if I may draw a comparison from the *few sabbaths*, on which you have had preaching of any other *denomination*, I shall be justified in saying, *there has been a general satisfaction:* and as it respects those who are full in the faith, I know of no exception. My only desire is, that the same spirit of brotherly love may still continue; and although it has become expedient that we should separate, may this not be a means of lessening our affection; but may we still keep the "unity of the Spirit, in the bonds of peace."

My regret at the thoughts of leaving you would be considerably lessened, could I but fix my eyes on one who would be my successor; one who would so dispense the dew drops of divine grace, as not only to keep the church and society together, but to insure a gradual increase. And such an one, I humbly trust, I have recently had in view; one who has already labored with you in word and doctrine; one who is endued with peculiar gifts, and capable of much improvement; one who bids fair to be very useful in the cause; and, in my opinion, would be an ornament to any

society: and could a door of utterance be opened for him here, and he be disposed to go in thereat, my joy would be full.

But I must, though reluctantly, draw towards a close. I can say with the apostle, "I have kept back nothing which I thought that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that *these hands* have administered unto my necessities." "Wherefore," notwithstanding my many imperfections, and moral infirmities, "I take you to record this day, that I am pure from the blood of all men. For (according to the best of my abilities) I have not shunned to declare unto you all the counsel of God." And although I hope to have the pleasure of visiting you occasionally, yet it is very possible, and perhaps probable, that many of you, "among whom I have preached the kingdom of God, shall see my face no more." And grievous indeed would it be unto me, if "after my departing, grievous wolves should enter in among you, not sparing the flock." But, brethren, I hope better things of you. I trust that you will "stand fast in that liberty wherewith Christ hath made us free, and not be entangled again in the yoke of bondage." "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."*

May you ever keep the cause of Christ nigh your hearts; and may the best of heaven's blessings ever attend you. May you soon be blest with another *pastor;* and may my successor, whoever he shall be, be more successful in disseminating the light and truth of the gospel, and building up the cause and kingdom of Christ, than I have been. May the doctrine of God our Saviour, which embraces the best good of each individual of moral nature, ever drop from this desk like the rain, and distil like the dew; and may you often meet within these walls to hear the life giving word of divine grace dispensed, to unite in humble supplication to the giver of every good and perfect gift, and to tune your hearts and voices in hymning doxologies of praise and thanksgiving to God and the Lamb. And may you

* See Acts, Chap. 20.

never lose sight of that glorious period, which the beloved apostle, John, saw in vision, when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," shall burst forth into one extatic song of thanksgiving and praise, saying, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."*

Finally, brethren, may I be supported, while I bid you all an affectionate FAREWELL. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with and bless you;" which may God grant for the sake of Jesus Christ his Son, and our Redeemer.

AMEN AND AMEN.

DELIVERY OF THE SCRIPTURES AND CHARGE TO THE REV. ABNER KNEELAND, BY THE REV. THOMAS JONES.

GOD who at sundry times and in divers manners, spoke in times past, unto the fathers by the prophets, hath in these last days spoken unto us by his Son, said the apostle Paul. This Holy Bible is the history of the "divers manners" and "sundry times, *by* and *in* which, God spoke unto the fathers by the prophets: and of what he hath spoken unto us by his Son. The chosen similitudes of this book, represent that there was an original and supernatural revelation from God to man: but that man soon and very early deviated from the marked path of wisdom: and the dispensation of the Gospel, is the medium of regenerating man into the truth of eternal life hid in God from the beginning.—The medium of bringing man to the original design of God in his formation, even to the knowledge of the life and immortality brought to light in Christ, in favor of mankind, his many brethren: who were given this grace of heavenly immortality in Christ, before the foundation of the world. And all the dispensations recorded in this book, develope God's original, immutable design, to raise mankind his of-

* Rev. 5, 13.

spring to endless life in an age to come. The death of Jesus Christ as the head of every man, exhibits the closing of the state of mortality and suffering. And his personal resurrection exhibits the final portion of human nature! For life and immortality are brought to light in Christ; not as a new scheme adopted after creation; but revealed as the antient path of eternal wisdom and infinite love. As we read, "In this was manifested the love of God, that he sent his Son into the word, that we might live through him.

This book also contains, love-inspired exhortations and counsels respecting moral conduct among men, conformable to the grace given unto us in Christ Jesus from the beginning. This Book, I am called by this Society to deliver to you in form, as the open expression of their opinion and confidence in you, as able to teach, and to minister to them in holy things.—Take it my Brother—It is the oracle you venerate as holy.—Study it as the theme of divine wisdom. It is a treasure of learning, which has nothing among men equal to it. And I exhort you; or in other words, to express more vehemence of spirit, and real interest in your success as a servant of the Gospel, I will say, I charge you in brotherly love and friendship, that you be faithful to the light you have received. If you should temporise and say in your heart, "I have my opinions it is true, which I must ever respect as truth, and can no more deny than I can deny the light, nor cease to be attached to, than I can be indifferent to my own welfare; but the world is full of prejudices, and I must meet those prejudices, with a mode that will not offend the prevailing current opinion, which may perhaps be as useful as particular statements of what I deem truth." Such reasoning we shall not be able to justify before the Omnipresent throne of God, and of his son Jesus Christ, our head and Sovereign Lord. But I rejoice, my brother, that I feel fully persuaded of your rigid faithfulness to what you esteem divine truth. You will only attend to discretion, that you run not, nor labour in vain.—Let your statements be clear, and so placed, that no deduction unfavorable unto them may be made from them.

My Brother, preserve alive in your heart that feeling and sympathy derived from your first perception of truth.—Let this "first love" be sacred, and cherished as the holy fire.—From this divine principle, teach, exhort, reprove, persuade.

Hence my brother, you have open ground before you—encrease and multiply in the truth, and God give you many seals to your ministry. You have here a convenient and handsome house to speak in, for God, and a beautiful flock to feed in the rich pastures of grace. Study to shew yourself approved of God and rational men. Visit your society in their afflictions—Account them as so many brothers and sisters, having one Father and one glorious inheritance as joint heirs with Christ Jesus.

And you, the Universalist Society in Charlestown, whom God hath enabled to work wonders, and unto whom he hath said "Show yourselves." I beseech you to aid and strengthen the hands of our beloved Brother—while he touches the harmonious strings of the Gospel harp—while he bears the commission of the everlasting Gospel, preached unto every creature under heaven! And may the peace of God our father in Christ Jesus be ever your portion.—AMEN.

THE FELLOWSHIP OF THE UNIVERSAL CHURCHES AND SOCIETIES, AS PRESENTED TO THE REV. ABNER KNEELAND, AT HIS REINSTALLATION IN AND OVER THE FIRST UNIVERSAL SOCIETY IN CHARLESTOWN, MASS. SEPT. 5, 1811. BY EDWARD TURNER, MINISTER OF THE FIRST UNIVERSAL SOCIETY IN SALEM.

When we consider the relations, connections and dependences which exist between the several orders and classes of men in social life, it becomes matter of much satisfaction, that an all superintending and ever watchful parent has granted his offspring the means of expressing the relation they feel to each other, the fraternal sentiment which glows in the affectionate heart. For this purpose, outward signs and appropriate emblems have been adopted, as impressively significant of the internal sensations of the heart; and their utility has been sanctioned by the happy experience of past and present ages. Nor need we wonder at this, when we reflect that it is the established method in which God deals with his rational creatures; for his unchanging love, wisdom and power are exhibited through the medium of

sensible signs, which pleasantly conduct the mind to the highest object, the thing signified. The forms, accompanied with moral instructions, as they have obtained in the Christian churches, are to be understood in the relation we have mentioned ; they are not used for their abstract value, but for their reference to moral and social things. The records which testify that the Apostles gave to their ministering brethren the right hand of fellowship, when appointed to their special departments of evangelical labor, have holden up an inducement to the same practice from that day to the present. On this solemn occasion, we are to follow the laudable example. Therefore, as the organ of this installing council, reverend, respected and beloved brother, I affectionately present and beg you to accept this right hand ; and permit me to say that I cordially offer this testimonial of fraternal affection on behalf of these ministering brethren ; of the general convention, of which you are an acknowledged member ; of the Universal Society in Salem, to which I have the honor to minister ; and lastly, for myself as an individual. By this token, be assured that the council, united with you in your faith and labor of the gospel, rejoice in your present establishment, as a larger sphere of duty and pleasure, where your gifts may be improved to increasing numbers of believers. That, the general convention, impressed with a sense of your usefulness, as a laborer in the vineyard of the Lord, which they have known from an acquaintance with your studious habits, experimental knowledge and love of the truth, bear you upon their hearts and will use all exertions for your spiritual welfare, strength and improvement. Your Christian brethren, composing the field of my special labors, have often profited by your administrations ; they rejoice that their immediate pastor will have so near him a co-worker to animate his heart and strengthen his hands. It has been my happy lot, my brother, ever since my first acquaintance and connection with you, to be a gainer by your conversation, and often have I been edified by your public labors and private communications. It is a service, very grateful to my feelings, to express in this manner, my fellowship with you in the spirit, while I offer a testimony of the union of the associated churches, with you in faith.

As the ministers of Christ we promise to render you all

the assistance in our power; to do our utmost for your greater usefulness among your brethren and your own enlargement of mind and growth in grace; for in these exertions, my brother, we doubt not as the satisfaction is mutual, so will be the benefit which results from such endeavours. In all trials, that may attend your path, we shall consider it our duty to bear a part. We shall rejoice in your prosperity and public success, as in our own; for the cause of truth is one, and its teachers should be one also, in faith, in practice, in sorrow and joy. Friendship to you, the love of your people, and the utility of exercising the variety of gifts will dictate, when convenient, those pleasing exchanges which in various ways are beneficial to the hearers of the word; and when proximity of situation, or necessary journeyings in your vicinity shall admit, such exchanges will be considered as objects of moral importance. And now, brother, our prayers are that the Great Shepherd of the sheep would ever go before you and make your way prosperous; that amidst the revilings of men, the calumnies of the ignorant and the scoffings of sinners, your bow may abide in strength. May your public labors be blessed of God to the conversion, instruction and edification of many; and your private conversation in times of sorrow or joy, sickness or health, life or death, be improving, salutary, comforting and instructive. Under your administrations, may the dear people of your charge flourish like a watered garden. God grant, that within these walls hoary age may often worship, leaning upon the staff of promise, and tender youth grow up as reeds by the brooks and willows by the water courses; and even early infancy lisp Hosannas to the son of David. And when this earthly course shall be finished, may you my brother, with the flock of your charge, grown into a meetness for the inheritance of the saints in light, receive the promised inheritance of eternal life, in the Sheepfold of the great Shepherd and Bishop of Souls. AMEN.

NOTE.—The delivery of the scriptures and charge, to the Rev. ABNER KNEELAND, by the Rev. THOMAS JONES, at his reinstallation in and over the First Universal Society in Charlestown, Mass. not having been received in season for the second number of the Gospel Visitant; must serve our readers as an apology for its appearance in this, together with the Fellowship of the Churches, by the Rev. EDWARD TURNER; both of which, should have followed the discourse delivered on the occasion, by the Rev HOSEA BALLOU, published in our last number.

My Dear Christian Friend and Brother.

THE subject of our friendly conversation yesterday, is perpetually revolving in my mind, and its importance as continually magnifying.

This is not because the subject is new, nor is it because I have not heretofore spent much time and study to make myself acquainted with the general tenour of the written testimony on it: but the way in which you and your brethren in the ministry of your particular order, understand and communicate this subject, as stated by you yesterday, makes it evident to my mind, that an investigation of so weighty a subject, in a friendly way and with a christian spirit, may tend to the manifestation of divine truth and to the honor of the redeemer. I would further state, that the impressions on my mind which urge me to make this communication are not from any desire to perplex your mind with unnecessary queries; but, if I am not deceived, these impressions are of a truly religious nature, presenting as an ultimate motive, the advancement of the knowledge of salvation to the honor of the Saviour and the peace and harmony of his sincere disciples.

The subject to which I allude is that of *atonement*, on which we had a short conference as we walked in christian friendship yesterday.

Your statement of this momentuous point of gospel doctrine was as follows. "I believe in *Universal Atonement*, but not in *Universal Salvation*." I endeavoured to turn your attention immediately to explain the difference between atonement and salvation, after I had obtained your consent that *atonement* and *reconciliation* are synonymous. As our opportunity was short, however explicit your remarks might appear to you, I collected nothing definite on the subject; therefore pressed the invitation which through your goodness, procured me a promise of a conference on the same subject this day, if you did not leave town. As I conceived it quite uncertain whether I should have the pleasure of the wished for conference, I was induced to improve the earliest hours of my study this day, in arranging the following enquiry into the merits of the general subject, that

in case you leave town without calling, I may send these researches in an epistle to my friend and fellow servant in the ministry of reconciliation.

I shall direct this investigation, to make the following particulars evident.

1st. That you are right in granting that atonement and reconciliation are synonymous.

2d. That you are right in the statement that atonement is universal as a scripture doctrine. But,

3d. That you are not correct in disallowing salvation to be as universal as atonement or reconciliation,

1st. As synonymous terms with atonement and reconciliation, I will add, *Propitiation* and *Ransom*. These four words are undoubtedly of similar signification in scripture, as will appear from the following quotations. Lev. 6, 7. "And the Priest shall make an *atonement* for him before the Lord; and it shall be forgiven, for any thing of all that he hath done, in trespassing therein." 16, 34. And this shall be an everlasting statute unto you, to make an *atonement* for the children of Israel, for all their sins once a year." 8, 15. "And he slew it, and Moses took the blood and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar and sanctified it, to make *reconciliation* upon it." II. Chron. 29, 24. "And the Priests killed them, and they made *reconciliation*. with their blood upon the altar, to make an *atonement* for all Israel." Ezekiel 45, 15. "And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat offering and for a burnt offering, for peace offerings, to make *reconciliation* for them, saith the Lord." Lev. 23, 27. "Also, on the tenth day of this seventh month shall be a day of *atonement*." Heb. 2, 17. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make *reconciliation* for the sins of the people." I John 2, 1. "My little children, these things write I unto you, that ye sin not. And if any sin, we have an advocate with the father, Jesus Christ the righteous; and he is the *propitiation* for our sins, and not for ours only, but also for the sins of the whole world." Mat. 10, 28. "Even as the son of man came not to be ministered unto, but to minister, and to give his life a

ransom for many." I Tim. 2, 6. "Who gave himself a *ransom* for all, to be testified in due time." The foregoing quotations, though but a few of the many which might be adduced, are undoubtedly, sufficient to show that these four words are applied to the same subject, and that no material difference is observable in them.

That the general subject may appear still more evident, I will here add the word *redemption* as synonymous with the four preceding words. The scriptures which show that this word is similar in its use with the others, are the following. Heb. 9, 12. "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal *redemption* for us." Verse 15. "And for this cause he is the mediator of the New Testament, that by means of death for the *redemption* of the trangressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Rom. 3, 23, 24. "For all have sinned and come short of the glory of God; being justified freely by his grace, through the *redemption*, that is in Christ Jesus."

2d. I proceed to show that you are scripturally correct in believing in the *Universality of atonement*, *reconciliation*, *propitiation*, *ransom*, *redemption*. The proof of this proposition rests on the validity of scriptures already quoted.

The Apostle John, says, as we have seen, "If *any man sin* we have an advocate with the father, Jesus Christ the righteous: and he is the *propitiation* for our sins, and not for ours only, but also for the sins of the *whole world*." St. Paul says, that the one mediator gave himself a *ransom* for all to be testified in due time." To the Hebrews he says, "But we see Jesus who was made a little lower than the Angels for the suffering of death, now crowned with glory and honor, that he, by the grace of God, should taste death for every man." Col. 1, 19, 20, "For it pleased the father, that in him all fulness should dwell, and (having made peace through the blood of his cross) by him to *reconcile all things* unto himself; by him, I say, whether they be things in earth, or things in heaven." II. Cor. 5, 19. "God was in Christ *reconciling* the world unto himself, not imputing their trespasses unto them." These and many more scriptures make it so evident that Atonement by Christ is Universal, that there is no way to account for the contrary sentiment in our

opposers, only, that they find it necessary to shut their eyes against this part of the word of" God. Those who, pursuant to that unaccountable tradition of Christ's dying to redeem a small elect only out of the whole family of man deny the Universality of Atonement, never appear willing to meet you on the plain literal testimony of scripture, when reasoning on this point. They are obliged to say that the word *all* does not mean the *whole*, or they will turn you off by shifting the subject. But the plain fact, after all the vain twists and turns made by the craftiness of deceivers, is this, the mediator, who gave himself a *ransom for all*, is the propitiation for the *sins of the whole world.* And there is no more excuse for denying this fact, than there is for denying Christ wholly. As the word of God expresses that Jesus, by God's grace, tasted death for every man, to say there is one for whom he did not taste of death, is to deny the word of God as directly as to say that he did not taste death for any. I have no doubt, dear brother, but this proposition is as evident to your mind as it is to mine, and you have marvelled a thousand times why it should be so, that any who at all believe in Christ, should deny what is so plainly declared in God's word. I have marvelled too, and still marvel at the force of tradition. But, sir, while we see motes in our brother's eye, may it not be, that beams are in ours? I proceed,

3dly. To show that you are not correct in disallowing salvation to be as universal as atonement or reconciliation.

Here I wish to bring your mind directly to the query which I stated in conversation. What is the difference between *Reconciliation* and *Salvation?* How can you manage this question? Let us reduce the query to an individual. Can one single person be *reconciled* to God and not be *saved* in the sense of scripture? "Thou shalt call his name *Jesus* for he shall *save* his people from their *sins.*" What difference is there between being *reconciled* and being *saved* from *sin?* Is not sin all the unreconciliation there is in man?

Here, dear sir, is as plain a fact, and as destitute of ambiguity as any subject of human contemplation. All I ask of you, is, not to do in this case, as I observed our opposers do in the other case, (viz.) Shut your eyes against this part of the word of God. Lift your desires to God, that you may examine this subject unembarrassed by prepossessions.

Let us search for the object of atonement, as declared in the word of truth. See Rom. 5, 18. "Therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." Can you, sir, believe that any man can be *justified unto life* by the righteousness of Christ, and not be saved from sin? See also the passage in Rom. 3, 23, 24, which I have already quoted to show the use of the word *redemption.* "For all have sinned and come short of the glory of God; being *justified* freely by his grace, through the *redemption* that is in Christ Jesus." I am confident that you will not contend that any who are thus justified freely by grace will fail of salvation. See Rom. 8, 30. "And whom he *justified* them he also *glorified.*" Look at the word *Salvation.* See Isaiah 52, 10. "The Lord hath made bare his holy arm in the eyes of all the nations; and *all* the *ends* of the *earth* shall see the *salvation* of God." St. Luke 3, 6. "And *all flesh* shall see the *salvation* of God." I Tim. 2, 4. "Who will have all men to be *saved*, and come unto the knowledge of the truth." Can those scriptures be broken? Or must they be understood differently from what they say? You very justly contend that atonement is Universal, because the scriptures so declare it, in positive terms. You marvel at the professed Christian who denies this fact; but I now call on you to consider if you do not justify those who deny the universality of Atonement, by disallowing the natural force of the word, when you do the same thing yourself when you cannot avoid universal salvation in any other way.

And what is it, dear brother, that drives you to such shifts? Do you think it an honor to our blessed Saviour to have millions for whom he died remain in sin and rebellion against him eternally? You cannot believe thus. Have you the least desire that even one of your fellow creatures should miss of salvation? This cannot be. Tell me, sir, if you can account for your denying universal salvation, in any other way, than you account for the conduct of our brethren of a different persuasion, who deny the universality of atonement?

I trust that you will, by no means surmise that I make this communication to you from unfriendly motives, for I assure you that I feel nothing unfriendly towards you, or

any order of professors in the world. My sincere prayer to God is, that we may be brought to see eye to eye and rejoice in the return of the captivity of Zion. I wish to hold myself open to conviction as I have no interest to support, by arguing falsly. I shall be happy to receive whatever you may be pleased to communicate in return for this in the spirit of love and friendship; and if I need rebuke, let the righteous smite me and it shall be an excellent oil.

Yours in faithfulness.

AN ATTEMPT TO ILLUSTRATE THE DOCTRINE OF ELECTION, AS STATED BY St. PAUL TO THE ROMANS.

ON account of the very different views, entertained by christian people, in relation to the doctrine which we are about to consider, this attempt seems not altogether unnecessary. It also being evident, that a spirit of general inquiry, into the nature of those subjects which relate to the spiritual concerns of mankind, is now moving the minds of the different denominations of Christians among us, it is therefore conceived expedient, that those scriptures, about which much has been written rather calculated to obscure the truth of gospel grace and salvation, than to manifest those things in which the happiness of man is so deeply interested, should be so clearly illustrated that the honest inquirer after truth may find it easy to obtain the object of his inquiry. We would not wish to suggest, however, that the scriptures under consideration are inexplicit, or that what may here be presented to the public, can in the least claim the merit of making this scripture doctrine of election more easy to be understood than it is already rendered in the writings of St. Paul, were it not for the injudicious method by which too many deceive themselves on this subject, which is done by framing a system of doctrine by the help of a few detached passages taken from the general theme of the Apostle and dissociated from every thing with which that divine author connected them.

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That doctrine which is distinguished among Christians by the name of *the doctrine of election*, is conceived to be so disconsonant to the spirit of the christian charities, that those who consider themselves established on the *general calls and invitations of the gospel*, view the doctrine of election as a dangerous heresy. On the other hand, those who having committed the error of deceiving themselves as above noticed, have modified the doctrine of election in such a way that it is impossible for them to make use of general invitations without involving the absurdity of an invitation where he who gives the invitation, not only wills that it should not be complied with, but fore-ordains such means as will unavoidably prevent compliance.

It would undoubtedly be unnecessary to proceed to show all the unreasonable and contradictory notions, which have been imbibed as nesessarily connected with the main error, which having been mistaken in the way above pointed out, was immediately nursed to an extensive degree, by the natural partiality of the human heart, which is found so congenial with all false opinions. All those false opinions must share the fate of the main error, on which they are built, and by laying the axe at the root of the tree, not only the trunk, but all its numerous branches come to the ground together. In doing this, we propose the following method.

1st. State the main error and connect with it the detached passages from St. Paul's Epsitle to the Romans by which this error is supposed to be supported. And

2nd. Show by the connection in which those passages are found, that the Apostle designed them for a very different purpose.—

1st. The main error is stated as follows.

God the creator of all things and sole disposer of all creatures, did from all eternity, elect some of the human family to everlasting life in the enjoyment of himself: and did predestinate the rest as vessels of wrath, to endure inconceivable torments to all eternity in sin and rebellion against him.

The portion of detached scripture on which the above sentiment is founded are the following. See Rom. 9, 11, 12, 13. (For the Children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, the elder shall serve the young-

er. As it is written, Jacob have I loved, but Esau have I hated. Verses 15, 16, 17, 18. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for the same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared through all the earth. Therefore hath he mercy on whom we will have mercy, and whom he will he hardeneth" Verses 21, 22, 23, 24. "Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour: What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had aforetime prepared unto glory; even us, whom he hath called, not of the Jews only, but also of the Gentiles." Chap. 11, 5—10 "Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway." As it is evident that the Apostle, in the foregoing scriptures, represents Esau, Pharaoh, the house of Israel, except seven thousand, who were chosen men, in the days of Elias, and the whole house of Israel in the Apostle's day, except a covenant according to the election of grace, in a similar situation, it has been believed agreably to the above statement of the doctrine of election that Esau, Pharaoh and the house of Israel as above noticed, were predestinated, from all eternity, to never ending woe and misery. While on the other hand but a remnant were chosen of God as vessels of eternal, never ending glory.

Now that St. Paul never designed the thread of his argument, from which those scriptures are detached, to prove or substantiate any such idea or doctrine, we proceed 2dly to show.

This will be seen as clearly as the sun at noon day, the moment we shall have pursued the Apostle's argument to the close of the 11th chapter. See verse 11. "I say then, have they stumbled that they should fall?" Whom does the Apostle ask this all important question about? Answer, the non-elect, who are pointed out in the 7th. verse as follows. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Nothing can be more evident than that the Apostle asked this question concerning those who were not elected, whose eyes were blinded according to the prayer of David, who stumbled at the stone of stumbling as noticed in the 9th. chapter, verses 31, 32. "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at the stumbling stone." Look at the 11th chapter and 11th verse, and see how the Apostle answers this question. "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

The Apostle having turned his attention to speak of those who were not elected, still goes on with his query, see verse 12. "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" Whose fulness? Those blinded, fallen Israelites, through whose fall Salvation came to the Gentiles.

What is the natural force of the Apostle's argument in this case? Answer. If the world of Gentiles were made rich through the fall and the diminishing of blinded Israel, it shows that the fulness of the riches of blinded Israel will be much more than the riches of the Gentiles. The nature of this argument is repeated in the 15th verse. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The Apostle still pursuing his argument, goes on to show under the similitude of the first fruits and the root, the lump and the branches, the moral relation in which fallen Israel stood to Christ.

See verse 16th and onward. "For if the first fruits be holy the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches: but if thou boast, thou beareth not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." Here the reader will do well to notice that the Apostle shows that the believing Gentiles were liable to as great a fall by unbelief, as had happened to the Jews, and that the blinded Jews might by faith be restored from their fall. See the subject continued. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shall be cut off. And they also if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again." This is plain talk. The Apostle goes on to show the abundant reasonableness of his argument in respect to the recovery of those who had fallen through unbelief. See the subject continued. "For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be graffed into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest you should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved;" (Here notice, that the Apostle cannot mean less by "ALL ISRAEL" than all those to whom blindness had happened, and all those who, as the elect, had obtained the righteousness of faith. He goes on to strengthen his argument in its ample form as follows,) "as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." The Apostle touches again on what he has before clearly expressed (viz.) that the salvation of the Gospel had reached the Gentiles

though the blindness fall and enmity of blinded Israel, and show that all this was necessary that Israel might finally obtain mercy through the mercy before communicated to the Gentiles through their blindness. See the subject still continued. "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Here the Apostle Paul closes one of the most sublime and important arguments on which his divinely inspired mind ever dwelt, and he closes it in an extacy suited to the dignity of the subject. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompenced unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen."

Though we can entertain no doubt but the subject, under the foregoing arrangement, will appear plain to every impartial reader, and that the mind will naturally be struck with the impropriety of detaching from the thread of the Apostle's argument, those passages for the use to which they have generally been devoted, yet there are, in such close connection with the arguments which we have noticed from the Apostle, several important subjects which we think it necessary to illustrate.

1st. As has been noticed, it is evident that the Apostle represented Esau, Pharaoh, and the house of Israel in several ages of the Jewish Church in a similar situation, and that this circumstance has led those, who having unfortunately mistaken the Apostle, to believe that Esau, Pharaoh and the house of Israel, in general, in those several ages of that Church, will be endlessly excluded from the Salvation of the Gospel according to an eternal purpose of God. And we here acknowledge that had the Apostle finally, in the conclusion of his argument, in the 11th Chapter to the Romans,

landed those Jews of his day in endless perdition according to an eternal purpose of God, his argument ought, in justice, to be applied to Esau, Pharoah and the house of Israel in the then past ages of the Church, with equal force as to those blinded fallen Jews of his day. But as we have already clearly seen that the Apostle directs the whole force of his argument in the 11th Chapter to the Romans, to prove that those blinded, fallen Israelites will finally be restored through the mercy of the Gentile Church, this argument ought, in justice to be applied with equal force to Esau, Pharoah and the house of Israel in the past ages of that Church, as to those Jews who in the Apostle's day, were broken off from their own olive-tree, whom he says, God is able to graff in again. The form which the Apostle gives this argument is the following. See verse 12, of the 11th Chapter—"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" This argument we apply to Esau. It was through the fall of Esau that Jacob obtained the birthright and the blessing, and if so, how much more Esau's fulness? See the account in Genesis 27, 35—40. "And he said, thy brother came with subtilty, and hath taken away thy blessing. And he said, is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing. And he said, hast thou not reserved a blessing for me?" Notice this question and see the event. "And Isaac answered and said unto Esau, behold, I have made him thy Lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I now do unto thee, my son?" Observe the tender language of Isaac in which he acknowledges his son, and listen to the fallen diminished Esau's expostulation with his father. "And Esau said unto his father, hast thou but one blessing, my father? Bless we, even me also, O my father! And Esau lifted up his voice and wept."

What does Isaac the father do, in this case, which seems sufficient to move the heart of a stone? Does he say, No, my son, I have but one blessing and that I have granted to your brother, therefore you are reprobated forever! Such an answer would comport very well with modern notions of

election and reprobation, but Isaac answered in a very different manner. "And Isaac his father answered and said unto him, behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother." Notice what follows. "And it shall come to pass, when thou shall have the dominion, that thou shalt brake his yoke from off thy neck." See again, in the 32d and 33d chapters of Genesis where Jacob acknowledges Esau to be his Lord. Notice first the presents which Jacob sends before him to his brother. Chap. 32, 14, &c. "Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. And he divided them into the hands of his servants, every drove by themselves; and said unto his servants, pass over before me, and put a span betwixt drove and drove. And he commanded the foremost, saying, when Esau my brother meeteth thee, and asketh thee, saying, whose art thou? And whether goest thou? And whose are these before thee? Then thou shalt say, they be thy SERVANT JACOB'S; it is a present sent unto my Lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, on this manner shall ye speak unto Esau when you find him. And say ye, moreover, behold, THY SERVANT JACOB is behind us." See again Chap. 33, 1, &c. where Jacob with all his family prostrate themselves before Esau and find favor in his sight. "And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost." This was a circumstance which tried Jacob's soul. All which he held dear to him, he viewed at the mercy of an injured brother, whom he supposed, incensed against him with just vengeance. And he did, in this case, as it is natural for men to do. In the first place, he offered his flocks and herds; secondly; lest these should fail to appease the wrath which he dreaded, he presents his handmaids and the children they had borne him, that if Esau should destroy them, he might make his escape

with his two wives and their children. But 3dly. Leah and her children are placed next to the handmaids, and Rachel the beloved, with Joseph is kept in what was supposed to be the greatest security.

Every circumstance thus newly arranged, the Patriarch Jacob now takes his life in his hand, and passed over before his numerous family, "and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him." But did he run to destroy? Did he meet his brother with wrath seeking for vengeance? No, he "embraced him, and fell on his neck and kissed him: and they wept." Now observe, those whom Jacob supposed were in the greatest danger, were the first to witness the favour of Esau. "And he lifted up his eyes, and saw the women and the children, and said, who are those with thee? And he said, the children which God hath graciously given THY SERVANT. Then the hand-maidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, these are to find grace in the sight of MY LORD. And Esau said, I HAVE ENOUGH, my brother; keep that thou hast unto thyself. And Jacob said, nay, I pray thee: if now I found grace in thy sight, then receive my present at my hand: for therefore I have seen THY FACE, as though I had seen the FACE OF GOD, and thou wast pleased with me." We here ask, according to this scripture account of these two brothers, which discovers the best character, or appears to be most favoured? It is evident that the fullness of him who forgave his brother was greater, or much more than his, who needed forgiveness.

If the Apostle has so disposed his argument that it justly applies to Pharaoh, and the house of Israel in the past ages of that Church, we conceive it proper to allow it all its natural force, for God is able to fulfil the counsels of his will. And if the fall of Pharaoh was necessary to the deliverance of the children of Israel, from a strange land, into the promised inheritance, God is as able to recover Pharaoh as he is to graff that part of Israel who were broken off through unbelief, into their own olive-tree. And so likewise of the whole house of Israel in all different ages, the receiving of them shall be life from the dead. That as it is written, "In

the Lord shall all the seed of Israel be justified, and shall glory."

2dly. We conceive that an examination of those detached scriptures, by which, the before stated error is supposed to be supported, may be of use to the reader. But on account of what has been said in our last section, it may be proper to reduce this examination to a single point; which to do, we look at the particular cause of the fall and casting away of that part of Israel who were broken off from their own olive-tree.

This question is answered in the words of the Apostle which follows. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest are blinded unto this day." This blindness was according to David's prayer. "Let their eyes be darkened that they may not see." Now it is evident that if these people had not been BLINDED, they would have obtained what they sought for, as well as those who were elected. And it is likewise evident that what they sought for, was the same thing which the election obtained. But for the sake of the case, suppose the doctrine of election and reprobation, as stated in the fore-part of this attempt, be true, what would those reprobates have obtained if they had not been blinded? Again, the Apostle says, "Because of unbelief they were broken off." Unbelief in what? Was it because they did not believe in their own eternal reprobation to endless misery? Would they have continued in their own olive-tree, which is Christ, if they had believed that they were excluded from his grace forever, by an unalterable decree of God, from all eternity? These queries, brought in this form, show as plainly, as any thing can be shown, that the idea that those blinded Jews were predestinated to endless misery, is contrary to the very scripture on which the idea is founded.

3dly. It is of importance that the reader understands what the Apostle means by the following words. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy." This will be understood the moment the reader observes, that had it not been for the unbelief of the Jews, they would not have fulfilled the scriptures in con-

demning Christ; and if the scriptures had not been fulfilled, the Gentiles could never have been brought to believe in them.

On the other hand, it is evident according to the Apostle's argument that the conversion of the Jews to Christianity, depends on the coming in of the fulness of the Gentiles. So that through the mercy obtained by the Gentiles, through the unbelief of the Jews, the Jews will at last obtain mercy.

4thly. It will be for the serious enquirer after truth, to compare these arguments, fairly drawn from the Apostle's statements which we now see concentrating in the Salvation of all who have sinned, with the arguments of the same Apostle in the chapters which precede those which we have examined.

On a careful examination of the two first chapters and the forepart of the 3d it is evident that the Apostle labours to show that all mankind are in the same situation of sin. See the 1st verse of the 2nd chapter. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself: for thou that judgest doest the same things." Verse 12. "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." Chap. 3, verses 9, 10. "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no not one."

As soon as the Apostle concludes this subject, he brings the great truth, for which he was labouring, to our sight, in the following words. See verses 23, 24. "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus." In this last quotation we find that St. Paul believed that all mankind were sinners, and that all mankind were justified freely by Gods grace through the redemption that is in Christ Jesus. This idea of Universal Justification, he labours at large in his 5th chapter, pursuant to the conclusion of the 4th which is in these words. "Who was delivered for our offences, and was raised again for our justification." These arguments in the 5th chapter are brought to a close as follows. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by

the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobediance, many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound : but where sin abounded, grace did much more abound : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." The Apostle well knowing that the opposer would not fail to cavail where there was the least apparent occasion, saves the objector the trouble of bringing as an objection to the foregoing testimony, that we may then as well continue in sin as not, and even better, so that grace may still abound, by stating and answering the query himself. See the beginning of the 6th chapter. "What shall we say then ? Shall we continue in sin that grace may abound ? God forbid. How shall we that are dead to sin live any longer therein." The Apostle then goes on with a most beautiful argument to show the impropriety of continuing in sin, urging in the 14th verse as follows. "For sin shall not have dominion over you ; for ye are not under the law, but under grace." Here he guards against the vain cavails of unreasonable men, by stating the following query with his answer. See verses 15, 16. "What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?" His argument in this chapter is closed as follows. "For the wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord."

In the 7th chapter is shown the works of the flesh under the law, and the wretchedness of man under that condemnation, and his only remedy which is Christ our Lord.

In the 8th chapter is discovered the perfect righteousness of the law fulfilled in those who walk not after the flesh, but after the spirit. Passing on the Apostle shows the whole creation groaning and travailing in pain together, waiting for the adoption, to wit, the redemption of our body. These subjects are just touched upon so as to lead the mind of the reader to form some idea of the consistancy of the Apostle's arguments through the general subject on which

we have been labouring. The reader can easily see that if St. Paul had believed in the doctrine of eternal retribution on the principle of eternal reprobation from all past eternity, that he never would have laboured to establish the doctrine of universal justification through Christ. But if his real belief was that all have sinned and come short of the glory of God; and that all were justified freely by God's grace through the redemption that is in Christ Jesus, his argument as closed in the 11th chapter is perfectly consistent with his real belief.

5thly. A correct knowledge of the scripture idea of election will serve as a powerful corroborative evidence evinsive of the truths brought to light in the Apostle's argument in the 11th chapter. The scripture idea of election, we suggest, is this. "Whom God elects, is elected for the benefit of those who are not elected." This idea is according to the use of election among men in society. No community, enjoying the rights of suffrage, ever elected a set of men to enjoy all the immunities and privileges of the commonwealth to the exclusion of their constituents. But men are chosen, or elected for the purpose of serving the public, for the discharge of which duty, their sacred honours are pledged.

The most important election recorded in the scriptures, we have an account of in the 42d chapter of Isaiah, verse 1st. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." See verses 6, 7. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of theprison-house." In these passages a very full account is given of the design of this election, and it is exactly what we suggested; the elect was elected for the benefit of those who were not elected.

This same elect is spoken of by St. Peter in his first Epistle, 2d chapter, 6th verse, alluding to a passage in the 28th of Isaiah, as follows. "Wherefore also it is contained in the scriptures. Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded."

The stone which is elected for the chief corner stone in a building, is elected to support, in the building those stones which are not elected for the chief corner stone. The building raised on this corner stone is noticed by St. Paul to the Ephesians. See chap. 2, 19—22, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the spirit."

2dly. The Apostles of Christ were elected or chosen of him, and it is evident that they were chosen for the benefit of those who were not chosen to be Apostles. Out of many passages which might be quoted as proof in this case we here insert the following from St. Peter's sermon to Cornelius. See Acts 10, 39—43. "And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. To him gave all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

3dly. The primitive church of believers, who were converted to christianity, through the labours of the Apostles, were chosen of God, as the first fruits of corn, oil and wine were under the law. See 2d Thess. 13. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth." James 1, 18. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Rev. 14, 4. "These were redeemed from among men, being the first fruits unto God and the Lamb." These were chosen of God as the first fruits of his creatures; and if the first fruits be holy, the lump is also holy. And that those who believed on Christ through the word of faith preached by the Apostles, were thereunto chosen of God for the benefit of the rest of the

world may be seen by the words of Christ in the 17th of John. See verse 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou father art in me, and I in thee. that they also may be one in us: that the world may believe that thou hast sent me."

Should the foregoing have the happy effect, on any inquiring mind. to remove any doubts respecting the goodness of our heavenly father towards the fulness of his rational offspring, such an effect would be more than worthy of these feeble labours. But trusting in the divine favour of him, who hath chosen the weak things of the world to confound the things which are mighty, we submit the subject to the reader's candid examination.

AN ATTEMPT TO ILLUSTRATE THE FOLLOWING SUBJECTS, IN COMPLIANCE WITH A REQUEST FROM A CORRESPONDENT.

I. The subject of the flaming sword which turned every way, to keep the way of the tree of life. Gen. 3, 24.

II. The subject of the two Olive-branches. Zech. 4, 11—14, and the two witnesses. Rev. 11, 3—12.

III. The ressurrection of the dead.

IV. The second death.

V. Christ's preaching to the spirits in prison. 1 Peter 3, 19, 20.

VI. The time commonly called the Millenium.

Dear brother in Christ, having informed you, in my reply to your Epistle of October 16, 1811. That I conceived the six subjects, on which you wished to obtain my opinion, were of such importance, and so extensive that the bounds of a letter were too limited to admit of doing justice to your queries in such a mode of communication; and having likewise suggested that I was disposed to attend to those subjects in the 3d No. of the Gospel Visitant, I have now set about the work, in hopes of increasing my small

stock of divine knowledge and of contributing something to the edification if not to the instruction, of not only you my particular friend and brother, but to many others who read this Number.

I must be permitted, before I enter on a disquisition of the subjects introduced, to observe, that I feel, very sensibly, the weight of my inadequateness to the undertaking before me, but as I intend to travail no other path than such as the word of God directs me in, I hope, by no means, to make the truth more obscure to any inquiring mind.

1. In illustrating the subject of the flaming sword, it will be necessary to consider several particulars relative to the situation in which man was first placed, after he was formed of the dust of the ground, and of the effects of sin, in his mind, after transgression. If the garden which God planted eastward in Eden, into which he put Adam, as noted in Gen. 2, 8, be considered a literal garden, then, that the whole account may stand in a rational analogy, it will be necessary to allow that the tree of life, which was in the midst of the garden was a literal tree, also that the tree of the knowledge of good and evil was a literal tree. These notions being allowed, it is reasonable to suppose that the flaming sword was a literal one. It is conceived however, that it may be more consistent with scripture to understand the garden to signify the moral state in which man was placed, by his creator, prior to transgression. The tree of life was, no doubt, then what it is now, which we may understand by the following scriptures. St. John, 6, 48. "I am that bread of life." Verse 33. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Verse 51. "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." 1. Cor. 10, 16, 17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." Rev. 2, 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Chap. 22, 1, 2. "And he shewed me a pure river of water of life, clear as crystal,

Here, if I do not fail for want of proper skill in arranging the divine word, it is hoped will be seen what Moses meant by the woman's falling in with the serpent's temptation. The serpent signifies wisdom. And as we have seen two laws, we will now look for two serpents and two wisdoms. When Moses and Aaron stood before Pharaoh, by the command of God, as they were commanded, "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." Exodus 7, 10. By this ROD is represented divine POWER, and by this SERPENT is signified divine WISDOM. When Pharaoh saw this sign of the power and wisdom of the God of the Israelites, he called on his Magicians who cast down their rods, which also became serpents. These rods turned to serpents signify the power and wisdom of the earthly nature. The superiority of the power and wisdom of God, over the power and wisdom of the flesh, is represented by Aaron's rod's swallowing up the Magician's rods. See Num. 21, 8, 9. "And the Lord said unto Moses, make thee a fiery serpent, and sit it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." It may be proper to observe those fiery serpents were all of the same nature, they were but one in nature, which represents the wisdom of the flesh, while the serpent of brass represents Christ or the wisdom of God. James 3, 15, 16, 17. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." 1 Cor. 2, 6. "Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world." Having obtained a clear idea of these two wisdoms, it may not be deemed improper to suggest, that as there is revealed in the scriptures, but one tree of life, but one bread of life, and but one divine wisdom; so there is but one tree whose fruit produces death and but one wisdom of the earthly nature.

Hence it is reasonable to conclude that the serpent, who

beguiled the woman, was the wisdom of this world which cometh to nought, and is in all ages the same, though it act in a thousand different forms, it rises from sensual appetites and administers death. To this agrees the short but comprehensive history of temptation, sin and death which we have in the Epistle of James 1, 13, 14, 15. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lusts, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." The curse pronounced on the serpent is truly characteristic of the wisdom of the flesh.

"Thou art cursed above all cattle, and above every beast of the field." This part of the curse is plainly demonstrated by the more wretched state to which mankind are drawn or led by carnal wisdom, than any of the beasts of the field suffer in consequence of following natural instinct. "On thy belly shalt thou go." The wisdom of the fleshly nature never goes but when carnal appetites lead. "And dust shalt thou eat all the days of thy life." This shows that the wisdom of which we speak, is nourished and fed wholly by earthly vanities, and that it will exist no longer than earthly things remain for his support." See Isaiah, 65, 25. "And dust shalt be the serpent's meat." "And I will put enmity between thee and the woman, and between thy seed and her seed." The law of the carnal mind is enmity against the law of the spirit of life in Christ Jesus, is not subject to it, neither in deed can be. "It shall bruise thy head, and thou shalt bruise his heel." Christ was bruised for our iniquities, and all mankind through the members of Christ's body, are bruised while in the flesh, by the serpent, the wisdom of this world; but Christ with the law of the spirit of life will finally conquer and bruise this satan under our feet. If we may suppose we have traviled thus far consistently with the scriptures, we may conceive that man's being drawn out of the garden, was his being deprived of that innocence in which he stood prior to transgression.

The cherubims and the flaming sword may be known by their use, which was to guard the tree of life, to prevent man from putting forth his hand and partaking of it, whereby he might live forever. These cherubims held but one

sword which flaming sword is the glorious ministration of death, of which St. Paul speaks in 2. Cor. 3, 6 and 7. The cherubims who hold and minister this flaming sword are the law and the Prophets. But why may not man be permitted to put forth his hand and take of the tree of life and eat and live forever? Answer. "Not of works, least any man should boast." "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3, 19, 20. But here let us cautiously inquire how the law which is holy and the commandment which is holy should be a ministration of death? Answer, it is so only in the letter, in the spirit it is life. See 2. Cor. 3, 6. "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." St. Paul took much pains in his Epistle to the Romans to make a proper distinction in respect to the spirit of the law and the letter. In the fore part of the 7th chapter he labours to show that we are delivered from the law, dead to the law by the body of Christ, that we should be married to another. But in the 12th verse he says, "Wherefore the law is holy, and the commandment holy, and just and good." Now the Apostle could not mean that we are delivered, by the body of Christ, from that which is holy, just and good, for the righteousness of this law which he says is spiritual in the 14th verse, he shows to be fulfilled in us in the 8th chap. 3, 4. "For what the law would not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." The 6th verse of the 7th chapter makes the matter plain. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in NEWNESS of SPIRIT, and not in the OLDNESS of the LETTER."

I have been the more particular in tracing the distinction which the Apostle makes between the spirit and letter of the law, not only that I might show that the law never required the endless destruction of man, or was a ministra-

tion of death only in the letter, but more particularly that I might introduce the cherubims or the law and the prophets where they may be seen without a flaming sword or ministration of death.

That St. Paul did not believe in the endless continuance of the ministration of death and condemnation, may be seen in much of his writings, particularly in 2d Cor. 3, 7—11. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that exceleth. For if that which is done away was glorious, much more that which remaineth is glorious."

The same spirit of divine inspiration which moved Moses to write the account of the cherubims and the flaming sword which we have seen signifying the ministration of death, directed him to represent the cherubims in a different ministry. See Exodus 25, 18—22. "And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Here are the cherubims, but no flaming sword; they are over the mercy-seat with out stretched wings; they look one toward another to show their agreement in the ministration of life and mercy; their extended wings show that

there is life in them and that they are ever ready to fly abroad with the tidings of mercy. By the above passage from Exodus, we learn that all things which God gave to Moses in commandment to the children of Israel were brought into the ministration from the mercy-seat from between the cherubims. Thus the commandment was ordained unto life as St. Paul acknowledges in Rom. 7, 10. "And the commandment, which was ordained to life, I found to be unto death." How could the commandment which was ordained unto life, be found to be unto death? See the answer in verse 11. "For sin, taking occasion by the commandment deceived me, and by it slew me." And in the 12th verse he acknowledges that the law is holy, and the commandment holy and just and good. And to make his subject as plain as possible he asks in the 13th verse this question, "Was then that which is good made death unto me"? And answers it thus. God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Of the things which we have spoken, this is the sum. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

EXTRACT FROM AN ANTIENT WRITER ON UNIVERSAL SALVATION.

The Apostle Paul exhorting to prayers for all men, urgeth and backs his exhortation upon this ground, that this is acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth. 1. Tim. 2, 3.

The letter of this text is full and express, God will have all men to be saved, and should we press it, there are almost as many arguments as words in it. For

1. It is not said he would have all men to be saved, by his good-will, but he will have all men to be saved, it is a will of authority and sovereignty, of supreme sovereignty.

2. It is an eminent, permanent, a fixed, a determinate act of his will, not transient nor revocable, he will have all men to be saved.

3. He so wills the end as withal he wills all necessary means leading to it, he will have all men to be saved and come to the knowledge of the truth. There is no man is or can be sanctisfied or saved without the knowledge of the truth, God wills therefore that they be saved, and that this means of salvation shall pass upon them.

4. This will hath its ground in the property of Gods nature, this is good and acceptable in the sight of God our Saviour. Thence it derives itself, where these words our Saviour are not to be restrained to the elect, for that would not carry forth a will to save all men; this therefore is to be taken in the same latitude and extent with other places where he is called the Saviour of all men. Chap. 4, 10. And God that quickeneth all things. Chap. 6, 13. And our Saviour tells us, all things live to God. Luke 20, 38. And he is called the God of all spirits of all Flesh. Numb. 16, 22. And mark you, who is this Saviour? It is God, not only Christ, for of him he speaketh distinctly afterwards. But the God the Father of our Lord Jesus Christ.

5. Upon this account he said this office of praying for all men, is acceptable before God our Saviour, which is not meant of a simple acceptation, as every good work is acceptable but by way of eminence, this compared with other good works is singularly, eminently, peculiarly acceptable. Now things are so said to be acceptable to men when they suit their inclinations, and gratify their design that they are intent upon, and fall in with it: So doth this office of praying for and seeking the good, the spiritual good the eternal good of all men. It falls in with Gods great design, and tends to bring it forth into effect. When Job prayed for his friends, that had been very harsh upon him, God took it so well that he turned Jobs captivity upon it, though God was purposed to restore Job, yet he takes the very nick of that time to do it, when Job prayed for his friends. I know what Calvin and other expositors generally say, to invalidate this argument de hominum generibus non singulis personis

sermo est, afterwards upon verse, 6, of Christ giving himself a ransom for all, he said, particula universalis semper ad hominum genera referri debet non ad personas, viz. That this particle of Universality ought always to be understood of all ranks or sort of men, not of all Individuals ; but giving no reason for it but his own Judgment, or Ipse dixit, I need not further concern myself with it, yet for the honour I bear the author, I shall give my reason why I take it otherwise, which is this.

The Apostle doth not exhort to pray for the office of magistracy abstracted from the persons but for the persons of rulers at that time, whether Nero, or any other as bad men as the world had any (so much worse as they were obliged by him whom they represented to have been better ;) these persons of men are the objects designed upon and recommend to the prayers of the churches ; and on occasion thereof is the will of God produced. But now the reason holds for all men, as well as for these, these being as bad as any, and the very words of the text so carry the intentions : it is under the title of man, that kings must claim the benefit of this recommendation to the prayers of the church for all men, and they come in the crowd of all men in Gods willing their salvation as all, verse 4, and which all men he will have saved.

Now if God wills the salvation of Nero, and his subordinate ministers which might be as bad as he, who besides the common sins of inferiour men, abuse the eminency in which they were placed of God, let us bring home the argument. God by the Apostle requires prayers to be offered up for all men, for kings and all the eminency or as the original word is for all that are uppermost, whatever their title was ; he declares he will have all men to be saved ; the instance and practice in the then present case, falls upon very notorious men as bad as any time ever afforded.

POETICAL DEPARTMENT.

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PSALM.

The Gospel trumpet sounds
The notes of heavenly grace,
Salvation without bounds
To all the human race ;
Sinners shall live and feel forgiven,
God's holiness shall be their heaven.

The wicked shall return,
The prodigal relent ;
Their hearts with love shall burn
To'ards him Jehovah sent ;
Their streaming eyes on him shall gaze,
And see compassion in a blaze.

The stony heart shall melt
The flint in liquid stream,
By truth's impression felt
By love's impassion'd theme,
God's glory shall revealed be
And every eye together see.

The mountains that impede
Are level'd into plain,
The valies fearful shade,
(By rise,) no more remain,
The way appears before our face
In lovely aspect, pav'd with grace.

The wilderness is chang'd
Into a fruitful field,
And all things new arrang'd
To God all glory yield ;
Caught in the flame of love divine,
We shall in brightness ever shine.